

THE  
*Sincere Thoughts*  
OF A  
Private Christian,  
Touching the FAITH of our  
*Lord JESUS CHRIST,*  
AND THE  
*Doctrine of the Apostles.*

Humbly Offered in Abatement of  
THE  
*Socinian and Trinitarian*  
**Controversies.**

With a Postscript on occasion of Dr. Mangey's  
Plain Notions.

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*An Christianus ero ? An Christicola ?*

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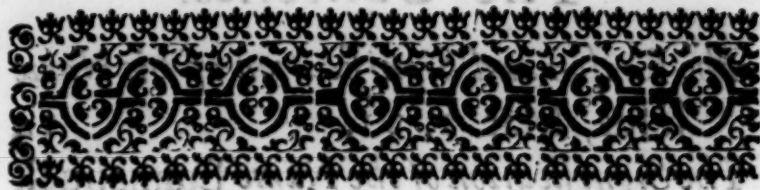
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With a Postscript on occasion of the Marriage  
 of Miss Norton.  
 As Christen was 2. No. Christen.  
 London, Printed for JAMES ROBEY  
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# Sincere THOUGHTS

Touching the FAITH

OF OUR

*Lord Jesus Christ,*

AND THE

*Doctrine of the Apostles.*



HERE is no one Axiom more clear in it self, or more generally admitted and acknowledged, than that every Man must be Saved by his own Faith. And therefore it becomes every Man, Learned and Unlearned, seriously to consider and determine, what it is, that he doth *really* Believe in matters relating to his Eternal Salvation. And altho' great Deference  
is

is to be paid to those, whom we do acknowledge to be either Wiser or more Learned than our selves, and especially to Bishops, Priests and Deacons, whose Office it is to Instruct and Teach us; and above all to General Assemblies and Councils. Yet we are to prefer, *even before them*, the Word of God, as it is delivered down to us, by *Moses* and the Prophets and by our Saviour and his Apostles; and to remember that the Scriptures are written for *our* Instruction, as well as *theirs*, and that the Scriptures are their Commission. And that they are neither to *add* *nor alter*. And that whatever they say, *more* than is warranted by the Scripture, is Humane and Fallible, and tho' it should be strictly *true*, yet the Faith built thereupon is Humane only, not Divine; for the nature of the Evidence determines the kind of Faith.

Rev. 22.  
18, 19.  
Deut. 4. 2.  
Prov. 30. 6.

With all due Submission therefore to better Judgments, and to the Authorities of Churches and of the Fathers, I crave leave to Think and Believe for my self, thereby endeavouring to secure my own Salvation. And as I am Baptized into the Church of *England*, I think I have her leave so to do. And that she thereby stands distinguished from the Church of *Rome*, who strictly (as I have heard) and I think unreasonably and unwarrantably, requires all her Members to believe *as* the Church believes.

I have therefore considered, and, for my own Satisfaction, do write down what my Faith is, with the Scripture Evidences on which I build the same: Freely deposing my own Mind and Thoughts, and Comments thereupon, and what seems to me naturally to flow from the Text itself, and to be the genuine meaning of it, with due regard always to the Context: Consulting herein, nevertheless, those, and *those only*, that have been always reputed *Orthodox, Learned, and Honest*. And humbly beseeching the only Wise God to give me his assistance in the obtaining of a right Mind and Judgment in all matters necessary to my Salvation; and that in order thereunto I may hear, read, mark, learn, and inwardly digest, the holy Scriptures, Lord lift thou up the Light of thy Countenance upon me, and lead me into all Truth; that *I may know thee the only true God and thy Son Jesus Christ our Lord,* Jo. 17. 3.

To proceed then,

I have been long since taught, by a very good Master in Divinity, that there are *three Questions*, that every Man ought to consider, *viz.* What God is? What we our selves are? And what we ought to be? And yet I am almost deterred from taking the first Que-

Mr. Norris

stion into Consideration, when I reflect upon the many Heresies and Schisms wherewith the Church of Christ hath been infested upon this head, for 14 or 1500 Years last past; But when I read that natural Aphorism, quoted by the Author to the *Hebrews*, Ch. 11. v. 6. and by him delivered, not as *Revelation*, but as Reason, *That he that cometh unto God, must believe that he is*; I must determine either not to come to God, or to consider what God is, for even that Consideration is in some measure precedent to the Question, whether there be a God or no? It being of Necessity that a Man must have some Conception, some confuse Notion at least, what that God is, which he is enquiring after? And which when he hath found, he may enquire more distinctly into the Nature of him. I observe that all Divines argue the Belief of a God from Reason, not from Scripture, because, as I conceive, it would be in vain to offer the Word of God in proof or argument to him that doth not yet believe there is a God. The Philosophers therefore may be safely consulted herein. In brief then, I have learn't *that if ever there was no Being, there never could have been any*, so that there must have been some Being from all Eternity: Some *First Cause* of all things; for in this sence, *ex nihilo nihil fit*. This Eternal Being, I believe to be God, *the One Eternal,*

*Eternal, Original, Universal Essence*, Ens Entium, ipsa Entitas ex se subsistens & quam omnes & omnia participant, & in quâ existunt, & sine quâ nihil. Having this foundation to proceed upon: I come unto God, Believing, that he is. And I further argue, that, he being the First and Only cause of all things, he *only* is Omnipotent, and that all Persons and Things being *partakers* of his Being, and existing in him, that where ever any Being is, there is God; so God is Omnipresent. And that being Omnipresent, he is also Omniscient and knoweth all things. And I also take it to be a first principle of Reason and Nature, Mat. 19. that *God is good*, or, in other Words, that 17. he is a rewarder of them that diligently seek Heb. 11. 6. him: And so also the Heathen Poet

If we to Gods with Incense go,  
'Tis for the Blessings they bestow.

So plain, so easy, and so intelligible is the Eternal Power and *Godhead*, and so manifested unto us, even by the Light of Nature, Rom. 1. 19, 20. And yet I come thirsting to Revelation, to see what God says of himself, and there I find the Dictates of Reason and Nature confirmed and established. And we have it from God himself, that his Name is, *I am*, or *I am he*, that is, Ἐγώ εἰμι ὁ ὢν, in Latin, Exod. 3. 14 *Ego sum qui sum*, in English, *I am that am*,  
B 2 for

for to read it, I am that I am, varies the Sense, and reduces it to signify no more than what St. Paul says of himself, 1 Cor. 15. 10. (or any Man may say,) I am what I am. We also read, that *he is the Almighty God, the maker of Heaven and Earth, and that God is* Gen. 2. 4. *One, I am the Lord thy God. And thou shalt* Exod. 20. *have none other Gods but me. And Thou shalt* 2, 3. *Worship the Lord thy God; and him only shalt* Mat. 4. 10. *thou serve.* Deut. 6. 13. And as to Gods Omnipresence and Omniscience, they are ascertained by St. Paul, the great Apostle of the Gentiles, by a Quotation, even from their own Poets, and may therefore be deemed an Original Plant of Reason, engrafted into Revelation, that God Act. 17. 17, 28. *is not far from us; for in him we live and move, and have our being. And that he only is Wise, Rom. 16. 27. And that he only is Good, Mat. 19. 17.* Hereby we see how Reason and Revelation conspire together, in ascertaining the same fundamental Truths. And how could it be otherwise? Who should suppose that the Light of Nature, should be obscured, or darkened by Revelation? No Man sure that considers that the  $\phi \lambda \omega \gamma$  is the Light both of God and Man. That in his Light we see Light: So that Revelation is not a new Light, but a clearer discovery of the same Light, which always before shined in darkness, tho' the darkness comprehended it not: And which now shines out brighter and clearer

Jo. 1. 5.

clearer by Revelation. But it must also be considered, that there are also some Truths of *Fact*, which depend only upon Evidence, or Revelation confirmed by Miracles, and could never have been discovered, by the Light of Nature, or the dint of thinking; nor can they, when discovered, be proved in a scientific way. As particularly, the Redemption of the World by our Lord and Saviour Jesus Christ, foretold, at first, by God himself, immediately after the Fall of *Adam*, Gen. 3. 15. *And I, God, will put Enmity between thee, the Serpent, and the Woman; and between thy Seed and her Seed: It shall bruise thy head, and thou shalt bruise his heel.* And afterwards explained, and again foretold by *Isaiah* the Prophet, C. 7. v. 16. *Behold a Virgin shall conceive and bear a Son: And shall call his Name Immanuel.* And then as to the manner of this Conception, the Angel *Gabriel*, sent from God, gives us this account, *Luke* 1. viz. after his grand Salutations to *Mary* (who was afterwards the Mother of this promised Seed, and before that time was espoused to *Joseph*) *Behold*, says he, v. 31. *Thou shalt conceive in thy Womb, and bring forth a Son, and shalt call his Name Jesus.* And this shall be *sine virili Concubitu*, v. 34. for he added, v. 35. *the Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; And therefore Ideoq; id est that*  
Holy

*Holy thing, which shall be born of thee, shall be called the Son of God.* And St. Matthew gives us an account of the Birth of Jesus Christ, C. 1. v. 18. And that when as his Mother Mary was espoused to Joseph, before they came together, *she was found with Child of the Holy Spirit.* And v. 20. How the Angel of the Lord satisfied Joseph, touching that matter; by saying unto him, *fear not to take unto thee Mary thy Wife, for that which is conceived or begotten in her, is of the Holy Spirit:* And in pursuance of the Prophecy above recited. And that she did accordingly bring forth her First Born Son, and called his Name *Jesus*; because says the Text, v. 21. *He shall save his People from their Sins.* This is the declared reason and signification of the Name of Jesus; and the signification of that other Name *Emmanuel*, is also declared v. 23. which being interpreted, says the Text, is *God with us.* The reason of that then is to be enquired into, and that I find in St. John's Gospel, C. 1. v. 14. And the *ὁ λόγος* was made flesh and dwelt among us, i. e. dwelt in flesh among us, or according to Arch-Bishop Tillotson, and the original Text, *Tabernacled among us.* Or according to Timothy, 1 Tim. 3. 16. *God was manifest in the flesh.* Or, as it is elsewhere said, *In him dwelt the fulness of the Godhead bodily,* Col. 2. 9. Now all this I verily believe; I believe it, as Matter of Fact, well

well attested by the Sacred Writings, and not capable of Scientifical Demonstration, and therefore I don't Reason about it. I read the Texts, and seek to understand what is thereby declared and expressed, and so much I believe, and no more, my Reason entirely acquiescing herein; and acknowledging the possibility of the Facts, as they stand related, inasmuch as *all things are possible with God*, Mat. 19. 26. and for that these Relations, as Matters of Fact, do not in any manner jarr with, or contradict any known Principle of Reason. I also believe, as well attested by the Sacred Writings, that the same *Jesus was the Messias, the Angel of the Covenant*, the ἡ ἐρχόμενος, *he that should come into the World*, that was expected by the Jews, and foretold by Moses and the Prophets, *That he was a Man like unto us in all things, Sin only excepted*. And that as such he had an Humane Soul, as every Man else hath, and without which, Flesh and Blood is not Man. But I read not in Scripture of an HYPOSTATICK UNION. *I and my Father are One*, don't come up to it. I shall therefore explain my self upon those Words, upon occasion which will herein soon offer it self. Yet I learn by Scripture, and do verily believe, that every Mans Soul, is an *Image of God*, Gen. 1. 27. and that the Soul of Christ was his *express Image*, Heb. 1. 3. And I farther learn by Scripture,

ture, and by Reason, that all Souls are partakers of the Essence of God; and are united to his Essence, *Acts 17. 28.* and consisted by it: And would I conceive by *disunion* be *annihilated*. And I also conceive on the other hand, that if it were possible for a Soul to be united to God, by so *strict* an Union as to become God, it would thereby cease to be an Image of him, as being absorbed into his Infinite Essence: And might justly be said to *cease* to be a Soul, and would be as it was before its Creation, in *posse* only and not in *esse*, not in *rerum naturâ*, as a Soul, as an Image of God. And I don't clearly see the difference, between this and Annihilation; which strictly speaking, is only ceasing to be in *rerum naturâ*, i. e. the power and energy of its Being, and whereby it was so consisted, being resumed into Original Being, or rather ceasing to flow from it.

I now proceed to consider, in what Sence, our Saviour is, in Holy Writ, called the Son of God; First, he is entituled to that Appellation, as he was the Son of *David*, who was the Son of *Abraham*, who was the Son of *Adam*, who was the Son of God. And thus as Men, and as we derive our Pedigrees from *Adam*, we are all the Sons of God: And if we shew our selves Men, we shall also be Heirs of God, and Joint-Heirs with Christ. But besides this, our Saviour hath a *fourfold* Right

Mat. 1. 1.

L. 3. 38.

Right and Title to this Appellation, even *as a Man*; which are all recognized and proved by the learned Dr. *Pearson*, late Lord Bishop of *Chester*, in his much valued exposition of the Creed, and which I have heard particularly commended by learned Sons of the Church, both in publick Sermons, and private Conferences. The first of them is, according to the Texts before quoted, *because he was begotten by the Spirit of God, and born of the Virgin Mary; That that was conceived or begotten in her was of the holy Spirit.* And therefore says the Angel to the Virgin, *That which shall be born of thee, shall be called the Son of God.* Thus he is the Son of God by *Generation*, as begotten of him. Secondly, he is also the Son of God by *Commission*, as the Prophet of God, and as sent by him, and designed for so high an Office, as the Saviour and Redeemer of the World, *The Angel of the Covenant, the Peacemaker between God and Man.* Now all the Prophets of God have been heretofore usually called Gods, as Witness even God himself, *Psf. 82. 6. I have said ye are Gods,* but he shews them notwithstanding, in the next Verse, that *they were Men, and should dye like Men,* and so they did; for the Prophets are dead. And this very Text is quoted by our Saviour upon this occasion. The Text tells us, there were divisions among the Jews, touching our Saviour;

Jo. 10. 18.

our, and some thought him Mad, others not: So that at a certain time, v. 22, 23. they came round about him, to be resolved of their Doubts, and said unto him, *if thou be the Christ, tell us plainly*, and v. 25. he said that he had already told them so, and then charged them with unbelief, v. 27. and disobedience to his Voice as Shepherd; he having in the beginning of the Chapter, described and declared himself to be *the good Shepherd that giveth his Life for the Sheep*, v. 11. and defends them from *Thieves*, v. 10. and *Wolves*, v. 12. And in the 27th Verse, he says, that *his Sheep bear his Voice and follow him*, and v. 28. to them *he gives Life eternal, and they shall never perish, neither shall any pluck them out of his Hand*. And then he owns, that all *this is by Power and Authority from God his Father*, v. 29. who gave them to him, and *who is greater than all, and that none is able to pluck them out of his Fathers Hands*. And then he subjoins, v. 30. *I and my Father, sumus unum* (not *unus Deus*, but *unum*) the plain meaning of which is, that my Father and I, pursuing one and the same design, of keeping and defending the Sheep, he by his own Power, I by Authority from him, you can no more pluck them out of my Hands, than out of his Hands, for it is all one, if you pluck them out of my Hand you do at the same time pluck them out of his; which is impossible;

fible, for *he is greater than all*; and it is all one to say, that you will pluck them out of his Hand, as to say that you will pluck them out of mine, who am acting under him, and by his Authority; for my Father and I are upon one and the same design, we design the same *unum*, the same one thing, *viz.* to keep the Sheep, and if you hinder one of us, you hinder both; if you prevent one of us, you prevent us both; being both of us united in one and the same Act of keeping the Sheep. Then, *i. e.* upon his saying, *Ego & Pater meus sumus unum*, the Jews, v. 31. took up Stones to stone him. Why so? Not for his good Works, v. 33. but for Blasphemy, which they alledged against him; because *he being a Man, did* (as they said) *make himself God*. But our Saviour denied the Charge (and shall we confess what he denied? Would it not be Blasphemy in *us* as well as in him?) for he quoted the Psalm above mentioned, and gave them to understand, that he had not spoke so largely of himself, as to say he was God, yet that it might have been warranted from the Scripture, in a *Sence* wherein all the Prophets before him, tho' but *Men*, were called Gods; but that yet the highest Title that he, *whom his Father had sanctified and sent into the World*, assumed to himself, was, v. 36. *That I am the Son of God*; which was a *less* denomination than that charged upon him,

whereby it is very plain, that *Jesus* as *Christ*, as the *Messiah*, and as Man, was *the Son of God*; which might have been deduced in fewer Words, without recital of the Context. The reason of which recital is to explain, v. 30. with respect to what I had said before; which I think is done effectually: And however the Words have been since understood, there was *then* no Charge upon our Saviour in respect of the Word, *unum*, for it may well be supposed, that they readily understood the true meaning of that, so that was not so much as alledged by the captious Jews, to support their Charge of Blasphemy, which yet is now, for ought I perceive, the chief, if not the only, support of the *Hypostatick Union*. But the whole reason of the Jews Charge of Blasphemy upon our Saviour, must be supposed to be contained in our Saviours defence of himself, v. 36. That their Charge of Blasphemy against him, was only grounded upon his saying, that he was *the Son of God*, that is in strictness, because he said *Pater meus*, and not *Pater noster*. See *Cl. Harmony*.

A Third Reason for the acknowledging of *Jesus* to be the *Son of God*, is, because God raised him from the Dead; as it is written, *Acts* 13. 34, 35, 36. God hath fulfilled the Promise unto us, in that he *hath raised up Jesus* again, as it is also written in the second Psalm, *Thou art my Son, this day have I begot-*  
*ten*

*ten thee.* The Grave, as Bp. *Pearson* expresses it, is as the *Womb* of the Earth, and *Christ* iwho is raised from thence, is, as it were, *begotten* to another Life; and God who raised him is his *Father*. And *Col. 1. 18* he is called *the first born from the dead*, which the Bishop calls a Note of Generation. And his fourth Reason is, that he was made *Heir of all things*, and is *set down at the Right Hand of the Majesty on high*, being made so much better than the *Angels* as he hath by *Inheritance* obtained a more excellent Name than they: For unto which of the *Angels* said he at any time, *Thou art my Son, this day have I begotten thee*, *Heb. 1. 3, 4, 5.*

Thus the Bishop acknowledges our Saviours fourfold right to the Title of *the Son of God*; and I take for granted, that he means, tho' he don't so express it, that he is thus intituled as Man, *Res ipsa loquitur*, and I am fully satisfied herein, the same being plain and easy, and by express words of Scripture; but the Bishop himself was not herewith satisfied, for besides these four, which are contained in one single Page of his Book, yet says he, we must find a more peculiar ground of our Saviours *Filiation* (so he terms it) and labours very hard for near 40 Pages to find it out; which to me I confess is not clear; and I shall occasionally consider some, if not all the parts of it. In the mean time it seems  
to

to me, that all the Phrases in Scripture, expressive of our Saviour, are by what is already set down, justified and supported, viz. *A Man, the Son of Man, the Son of David, the Son of God, Jesus, the Christ, the Messiah, the sent of God, he that should come, and he that did come into the World, the begotten of the Father, the only begotten of God* (both in his Birth and Resurrection) *the first born from the Dead, the Heir of all things, Gods own Son, his beloved Son in whom he is well pleased, and his only Son that did so please him, the King of the Jews, the Lamb of God that taketh away the Sins of the World, the Saviour of the World, the Prophet that should come into the World, the Messenger of the Covenant, the Mediator between God and Man, even Jesus the Son of Joseph.* These are so many several designations of the Person of Christ, promiscuously and synonymously used throughout the Holy Writ, and to which *he is entituled as Man*, and to which I may also add, that of *High Priest*, and also that of *Judge both of Quick and Dead*: Whereupon this Question naturally arises, *Whether or no Jesus Christ our Saviour, whose several denominations in Scripture, especially, that of Son of God, hold good of him as a Man, ought to be worshipped as God?* And herein I have searched and considered the Writings of several judicious and learned Divines of the Church of *England*, and the reasons by them Assigned.

Assigned for their several Opinions. And have also considered the Objections made by themselves to their own Opinions, and their Answers to them. And having first freely and impartially considered what they say, I have also with great Freedom and Sincerity Penn'd down my own Thoughts herein, well grounded, as I conceive, upon the Sacred *Scriptures*; being always *willing* nevertheless to be further and better instructed and informed, if I am *now* in Error. And the same Sincerity will always oblige me readily to recant upon Conviction, having no *other* aim or intention whatsoever, than to find out Truth, and thereby to save my Soul.

First then. There is a Decree, reported by the most learned and excellent Mr. *Mead*, and which he mentions to have been made by the Third Council of *Carthage* and *Hippo*, so he styles it, part whereof is in these Words with a N.B. *Et cum Altari assistitur, (N.B.) Semper ad Patrem dirigatur Oratio.* Thus in English. And when they stand at the Altar, they ought always to direct their Prayers to the Father. The Reason says Mr. *Mead* Book 2. p. 308. because the *Father* is properly the Object to whom, The *Son* only by whom, in this mystical Service (the Sacrament of the Lords Supper) And therefore to direct *here* our Prayers and Thanksgivings to the *Son*, were to prevent the Order of the Mystery. Which

is

1 Cor. 8. 6.

is (as he hath before proved) an Oblation of Praise and Prayer to God the Father, through the Intercession of Jesus Christ, represented in the Symbols of Bread and Wine.

Now this Decree thus supported goes a great way in Answering the Question proposed. For tho' it must be acknowledged, that both this Decree, and the Reason of it, as assigned by Mr. *Mead*, are restrained to the Communion Service, yet the *Text is not*. And is not *all* our Service of a peece? Ought not *all* our Prayers and Praises in like manner to be offered up to God, through Jesus Christ our Lord? Doth not the same Reason oblige? Ought we not at all times to Worship the same Object? Yea surely, If God the Father be properly the Object, to whom; then we ought always to Pray to him, through the Merits and Intercession of Jesus Christ, the only Person, by whom, they are offered, as Mediator between God and Man. And besides, I consider our Saviour's expresse Commandment in this Case, and which is all the Direction that he hath left with us, touching this matter, when he was about to leave this World and to go to the Father. In that Day says he, Jo. 16. 23, 24. *Whatsoever ye shall ask the Father in my name he will give it you.* And this he prescribes, as another Form of Prayer than what was thentofore used; for *hitherto*, says our Saviour, *you have asked no-thing*

*thing in my name, ask and ye shall receive.*  
 Which is also an exprefs Promise, that we  
 shall receive what we so ask for, that what-  
 ever we shall ask the Father in his Name, the  
 Father will give it us. The Commandment  
 is implied in the 23 Verse and exprefs in the  
 24. the Promise is exprefs in both Verses,  
 and the Commandment again repeated in the  
 26. Nor do I find any exprefs Command-  
 ment, Direction or Advice, either by our  
 Saviour or his Apostles, that we should Pray,  
 or pay *Divine* Worship to Christ our Saviour,  
 or that we shall receive, if we *so* ask; And if  
 there be none, I consider that Obedience to  
 plain Precepts will be more acceptable to  
 him than Sacrifice. For *this his* Command-  
 ment is pressed so Home upon us in the 26th  
 Verse, and with such an Emphasis, and so  
 mighty an Assurance of Success, that it may  
 be irresistible, if well heeded unto. The  
 Words are these, *In that day ye shall ask in*  
*my Name, and I say not unto you that I will*  
*pray the Father for you.* The sense and mean-  
 ing of which Words, according to Dr. Ham-  
 mond's Paraphrase and Exposition on them,  
 is That you shall not need my offering up  
 your Prayers for you, what! Not need the  
 Mediation and Intercession of our High Priest,  
 of our Lord and Saviour? Are our Prayers  
 to God in his Name like to be so prevalent?  
*Mediatione ejus suspensâ*, yea, according to  
 D that

that Paraphrase. But notwithstanding his Authority I shall not carry it so far. I shall not determine the Signification of these Words by an *English* Ear, the Word in the *Original* being ἐρωτήσω, and so our Saviour may be understood, only to say, that he will make no question, no doubt touching a Mans obtaining his request; who shall ask any thing of God in the Name of Christ his Saviour. For, according to this, the same Author expounds the same Word in the former part of the 23d Verse, *Ye shall ask me nothing*, that is, says he, ye shall not need to ask me any more Questions. For if the *English* Word *ask* in the former part of the 23d Verse, were understood in the same sense that is intended by αἰτήσῃτε, by ask in the latter part of it, Then it would be a positive forbidding of all Prayer to Christ Jesus, for so it sounds in *English*. And in that day, i. e. when I am dead and gone *you shall ask me nothing*. But I conceive it is not so intended there, whatever my Thoughts are otherwise touching offering up of Prayers to Christ Jesus, whom I do, with great Humility and Reverence, Confess, Acknowledge, and Believe, to be my ever Blessed Saviour, the Son of God, the Lamb of God that taketh away the Sins of the World, and by and through whose Name, Merits and Mediation, we may obtain remission of our Sins, but by no other name under Heaven, Acts 4. 12.

I also find that Archbishop Tillotson in the Close of his Sermon upon the Incarnation of our Blessed Saviour, hath this remarkable Passage, viz. " And by his coming he hath delivered Mankind from that gross ignorance and thick darkness which covered the Nations. And we know that the Son of God is come, and hath given us an understanding to know him that is true: And we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life. And then it immediately follows, *Little Children keep your selves from Idols.* What can be the meaning of this Caution? And what is the Connexion of it with the foregoing Discourse? It is plainly this, That the Son of God by his coming had rescued Mankind from the Sottish Worship of Idols; and therefore he cautions Christians to take great heed of relapsing into Idolatry, by Worshipping a Creature or the Image and likeness of any Creature, instead of God. And because he foresaw that it might be objected to Christians, as in Fact it was afterwards by the Heathen, that the Worship of Christ, who was a Man, was as much Idolatry, as that which the Christians charged the Heathen withall. Therefore St. John effectually to prevent the Force of this plausible Objection, tho' he perpetually, throughout his Gospel de-

1 Jo. 5. 20.

v. 21.

“ declares Christ to be really a Man, yet he  
 “ expressly also affirms him to be God, and  
 “ the true God; and consequently Christi-  
 “ ans might safely pay Divine Worship to  
 “ him without Fear or Danger of Idolatry:  
 “ *We are in him that is true, even in his Son*  
 “ *Jesus Christ: This is the true God and Eter-*  
 “ *nal Life: Little Children keep your selves*  
 “ *from Idols.*

I observe hereupon that the Archbishop  
 hath declared, what Idolatry is, and the Ob-  
 jection is, that to Worship Christ is Idola-  
 try: And [that it is a *plausible* Objection, that  
 is, seemingly Fair and Honest; and to make  
 it the more so, he admits that St. *John*,  
 throughout his whole Gospel (perpetually is  
 his Word) declares Christ to be *really a Man*;  
 yet that by the Text above by him quoted,  
 the force of the Objection is effectually pre-  
 vented, Christ being, as he says, thereby *ex-*  
*pressly* affirmed to be God. And upon this  
*Text* he lays the whole stress of the matter,  
 having made a free Concession touching the  
 import of St. *John's* Gospel. But I reckon  
 that this Text doth by no means take off  
 the Force of the Objection. For that this  
 Text, if you read it according to the Kings  
 M. S. taken notice of by Dr. *Hammond*: Then  
 the Words are, *And we know that the Son of*  
*God is come, and hath given us an understand-*  
*ing to know τὸν ἀληθινὸν Θεὸν the true God, and*  
*we*

*we are in the true one, & in his Son Jesus Christ,*  
 not *even* in his Son Jesus Christ. And if we  
 read the whole Epistle, this Verse, thus cleared  
 by the M. S. is according to the true Tenor of it.  
 And it is not easy to understand it in any other  
 sense. And it was at least as natural and genuine  
 to have added, *and as, even,* in the *English* Tran-  
 slation, tho' the M. S. had not been extant. And  
 then what follows, *This is the true God, and*  
*Eternal Life.* This God that I have all along  
 declared to you, *even from the beginning of my* 1 Jo. 1. 1,  
*Preaching,* and throughout this Epistle, is 2, 3.  
 the true God; and the way, that I have 2. 7.  
 pointed out to you to obtain Eternal Salva-  
 tion, is *to know both him and the Son* (and  
 so I told you before expressly, Jo. 17. 3.)  
 For if you deny the Son, you deny both 1 Jo. 2. 22,  
 Father, and Son; you can *have no knowledge* 23.  
*of one, without the other,* you can *have no* 24.  
*Salvation even from God the Father, but by*  
*his Son Jesus Christ: Who gave himself for us,*  
 and whom God, *in great Love to us,* sent in- 5. 12.  
 to the World for that purpose. And it is a 4. 9.  
*natural inference,* from the whole Epistle, that  
 this God whom St. John Preaches, being the  
 only true God, that he only is to be Wor-  
 shipped. And therefore says St. John, very  
 appositely, *Keep your selves from Idols,* from  
 all false Gods, this being the true one; which  
 is a full Answer to the Bishops two Questi-  
 ons, what can be the meaning of the Cauti-  
 on?

on? And what is the Connexion of it with the foregoing Discourse? And, upon the whole matter, the Objection yet remains in full *Force*, notwithstanding what his Lordship hath laid down in Answer to it.

Page 143.

And I further find, that the above named Dr. *Pearson*, in his Exposition upon the Creed, in Contemplation of the same Objection, declares what Idolatry is in his Opinion, *viz.* “ That for a Man to worship that for God, “ which is not God, knowing that it is not “ God, is affected and gross Idolatry. Again, “ To worship that as God, which is not “ God, thinking that it is God, is not the “ same degree, but the same Sin. *3dly.* To “ worship him as God, who is God, think- “ ing that he is not God, cannot be thought “ an Act, in the formality, void of Idolatry. And from hence he inferrs, “ That if we “ offer divine worship to Christ, we must “ believe him to be that eternal God, the “ very God of *Israel*, whom we are bound to “ worship, and whom only we are to serve; according to the Texts quoted by him, *Deut.* 6. 13. (which he declares to be as valid, now under the Gospel, as it was under the Law) *Thou shalt fear the Lord thy God, and serve him*, *ipſi ſervies*, him alone, says the Bishop, because *the Lord our God is one Lord.* And *Mat.* 4. 10. *Get thee hence Satan*, says our Saviour, for it is written, *Thou shalt wor-*  
*ship*

*ship the Lord thy God, and him only shalt thou serve.* Which is a quotation of the former Text, and so an Exposition of it. And if I rightly apprehend the Bishop, he produces the Text of Scripture following to prove, that God hath commanded us to give the same worship to the Son, which we give to the Father, viz. *Heb. 1. 6. Let all the Angels of God worship him.* Which is supposed to be a quotation of *Pf. 97. 7.* but the Words there are, *Confounded be all they that serve Graven Images, that boast themselves of Idols, worship him all ye Gods,* all ye that are his Vicegerents here on Earth. Him, Whom I pray? see *v. 1.* the Lord that Reigneth, the Sovereign of the World. And I see no other reason of applying this Text to our Saviour, but the Authority of the Anonymous Author to the Hebrews. And therefore supposing it to be rightly applied, yet it must also be supposed to be spoken and *intended* of the Day of Judgment,; at which time it is elsewhere said, *Every knee shall bow to him, and every Creature which is in Heaven, and on the Earth, and under the Earth, and in the Sea, shall do honour to him that sitteth upon the Throne,* for he shall be Superiour to them all, *Judge both of Men and Angels,* good and bad. And it is also written, *We shall all then stand at the Judgment Seat of Christ, and then shall every knee bow at the name of Jesus, and all the world shall*

See Dr.  
Patrick up-  
upon the  
Place.

Rev. 5. 13.

Ph. 2. 10.

Ro. 14. 10.

2. Cor. 5.

10.

Ph. 2. 11.

shall be convinced, and every tongue shall confess, well; what shall they confess; they shall confess *ὃν Κύριον Ἰησοῦν Χριστόν*. That the Lord Jesus is Christ; not that he is God, (as may be imagined from the English Translation, or rather Transposition) but that he was and is the true *Messia*, to the glory of God the Father. And St. John bears me Witness, C. 20. v. 30, 31. that the *intent* of all the Miracles that were ever done by our Saviour, and of all the sacred Scriptures, is only, *that Men might believe that Jesus was Christ*, i. e. the *Messias* or the Son of God (which are Synonymous throughout the sacred Scriptures) which tho' all Men are not *now* perswaded of, yet at the *Resurrection*, at the day of Judgment, every Tongue shall confess it. St. John's Words are, *ὃν ὁ Ἰησοῦς ἐστὶν ὁ Χριστός* as the Summary of our Faith required by the Gospel. The Apostles Words are as before, *ὃν Κύριον Ἰησοῦν Χριστόν* as the general Confession at the day of Judgment. Who dares then, in his Confessions of Faith, go beyond the *bounds* of the Gospel? Who dares to confess more *now*, than is required or expected at the day of Judgment? And so this doth not import a Commandment; at least not to us on this side the Grave, to worship him as God, for this Honour, *Jo. 5. 23.* even then to be paid to him, is to be done to the *Man Christ Jesus, whom God hath ordained Judge both of Quick and Dead; to whom the*

Acts 17:  
31.

Al-

*Almighty hath committed all Judgment*, Jo. 5. 22. for he acts even herein by Commission from the Father, and pronounces that Judgment, which he receives from him, *Jo.* 5. 30. and it is by that *Man* that God judges the World, *Acts* 17. 31. for God is Judge himself, *Pf.* 50. 6. Ro. 2. 15.

And as to the *Honour* then to be paid to him, *Jo.* 5. 23. I humbly offer to Consideration, whether or no, when the twelve Apostles are advanced upon their respective Thrones, and shall sit in Judgment on the twelve Tribes of *Israel*, whether or no the Israelites may be supposed at that time, so to humble and demean themselves, to their respective Judges, as even to bow the Knee before them; we do so *now* to our Earthly Parents, and to our Temporal Judges, Kings and Princes, we serve them upon the Knee, and yet we don't worship them as Gods. And when the Jews, in mockery, dressed up our Saviour in Purple, and with a Crown upon his Head, and upon their Knees worshipped him; they did not pretend *Divine* worship, but only the worship due to Earthly Kings. For the Salutation was, *Hail King of the Jews*, *Mark* 15. 17, 18, 19. And all the Crime, charged upon him, and for which he died, was, that he said he was *King of the Jews*: And this he freely owned, and the Inscription wrote over him was accordingly, I. N. E Mat. 19. 28. Rex

*Rex Judeorum*, Jo. 19. 21. *Noli Scribere, Rex Judeorum, sed quod ipse dixit, sum Rex Judeorum.* And I humbly conceive, that our Lord and Saviour was no otherwise worshipped while on Earth. For the same *Civil Worship* was in earnest paid to him by the Wise Men from the East, *Mat.* 2. 1, 2, they paid it to him, as he was *born King of the Jews*; and yet, even this *Civil Worship* was with *Prostration and Oblations*, v. 11. And when *Herod* enquired after him, it was that he might also come, and so worship him, v. 8. To be sure *Fairus* Prostration at Jesus Feet, when he besought him for his Daughter, *L.* 8. 41. *Mat.* 9. 18. *Mark* 5. 23. was no other than *Civil Worship*. Nor that of the Leper, *L.* 5. 12. nor the Pathetick outcries of the ten Lepers, who said, *Jesus Master, have Mercy on us*, *L.* 17. 13 16. nor of the Blind Man, *Jesus thou Son of David, have Mercy on me*, *L.* 18. 38, to the 43. And as these all appear plainly to be *Civil Worship*, and not Divine, so it is plain from a Case put by our Saviour himself, *Mat.* 18. 23, to the 29. that even *prostration and worship, with a Lord have patience with me*, was paid not only to Earthly Kings, but to *Fellow Servants* upon just occasions. And the Worship paid to our Saviour, by the Eleven Disciples, after his Resurrection, is expressed by the same word *προσκύνησας*, that is generally used in the Texts above quoted

ted, and may therefore reasonably be deemed to be the same Civil Worship only. So that I am yet to seek both for Precept and Example to Worship Christ as God. And I am sure, I am safe, if (in Obedience to the Commandment of God, quoted by my Lord and Saviour Jesus Christ, as heretofore delivered to the Israelites, and still in force under the Gospel Dispensation) I worship the Lord my God and *him only*. And if (in pursuance of the Commandment of the Gospel, delivered by the Messiah himself) I offer up my Prayers and Praises to the *One Eternal God*, in the Name of his Son Jesus Christ our Lord, I am sure I shall be heard, I shall obtain, I shall receive what I ask for, my Mediator doubts it not, neither do I, *Jo. 16. 23, 26.*

And the Objection of Idolatry still stands as before, and is much strengthened by a Concession of the Bishops, *P. 134*. The truth whereof shines with so much lustre, that no Body can deny it. “For this is not to be denied (says he) that there can be but one Essence, properly Divine, so but one God of Infinite Wisdom, Power, and Majesty, that there can be but one Person, *originally* of himself, subsisting in that Infinite Being, because a plurality of more *Persons*, so subsisting, would necessarily infer a multiplicity of Gods. And that the Father is originally God.” Thus far is undeniably

deniably true. But from hence he concludes,  
 “ That Jesus Christ (not being the Father)  
 “ cannot be a Person, subsisting in the Di-  
 “ vine Nature *Originally* of himself;” I must  
 admit that too, let the Consequence be as it  
 will, which, he says, is, “ That the God-  
 “ head is communicated to him by the Fa-  
 “ ther, who is not only Eternally, but Ori-  
 “ ginally God.” Thus he argues. And  
 from his last Words I collect, that, according  
 to him, Jesus Christ is *only Eternally, but not*  
*Originally God.* This is evidently implied  
 by him. And here I must confess my want  
 of Literature, for I don’t know any difference  
 between Originally and Eternally. And yet  
 I have reason enough to think, that if the  
 word *Eternally*, had been inserted in the Pro-  
 position in the place of *Originally*, the infe-  
 rence of a multiplicity of Gods, and his im-  
 mediate Conclusion thereupon, would have  
 been *as Necessary* as it is the other way. Pray  
 what is the difference between *Originally* and  
*Eternally.* *In the beginning*, Jo. 1. 1. Is not  
 that Originally? Or is it not now, *as it was*  
*in the beginning?* For my part I have always  
 thought, that *as it was in the beginning, is*  
*now and ever shall be, world without End.*  
 And if, as he says, the Godhead is communi-  
 cated to the Son, he must at least be suppo-  
 sed to be a Spirit before such Communication  
 or else not capable of it. And if so, then  
 this

this Spirit, and the Holy Ghost, a Spirit also according to him, is taken into the Godhead, who was before a Spirit: Are there not at this rate three Spirits in the Godhead? And is not that Tritheism, Dr. *South* says it is. And I do declare, that I do Believe in One God, and that that One God is One Spirit. πνεύμα ὁ Θεός, *Jo.* 4. 24. And I think that *Ghost* is not the proper English of πνεύμα, in holy Writ, but rather, *Spirit*, in all places of Scripture, it being so rendred already in many places. And that as the ὁ λόγος is no where in Scripture said to be the Son of God, but only to have Tabernacled in him, so neither is *the Word* the proper interpretation of it, but rather *Ratio*, Reason or Wisdom; for that in it are lodged the *Æternæ rerum Rationes*, the Original Idea's of things, called in Scripture, the Life and the Light of Men, *Jo.* 1. 4. Prov. 8.

I also consider the Words of St. *Paul*, *1 Cor.* 8. 4, 5, 6. *There is none other God but one. For though there be that are called Gods, whether in Heaven or in Earth, (as there be Gods many and Lords many,) to wit, among the Gentiles, who as they had many Gods Θεοί, in Heaven, so they had also many Lords Agents on Earth, under their respective Gods, who were called Demons, and were the Souls of departed Heroes, and acting, as they imagined, between them and their Gods. They also Worshiped them as Gods, or as Demy Gods, or Ghost*

Ghost Gods, as Mr. *Mead* calls them. But now in Contradiction to this, not *only* to their having many Gods, *but* to their having many Lords, and to the Worshipping of Dæmons or Lords Agents, he pronounces, in the 6th Verse, that To us *there is but one God the Father, of whom are all things, and we in him: And one Lord Jesus Christ, by whom are all things, and we by him.* That is, says Mr. *Mead*, as is afore quoted, One God, one proper *Object*, to whom we are to offer up our Prayers and Sacrifices; and One Lord Jesus Christ, *i. e.* one *Lord* Agent, or one Mediator between God and Man, *by whom alone* and by whose intercession, all our Prayers and Praises are made acceptable, and are offered up to God, the *only proper Object* of our Worship. And this to me seems a plain determination, that we are to Worship God only, and to Pray to him alone, as *Disciples* of Christ our Mediator; and in his Name, according to his Commandment above recited, and for his Sake and Merits, *by whom are all things and we by him.* But if this be not sufficient, St. *Paul*, to take away all doubt of this matter, hath delivered his Judgment more clearly *in point*, however it comes to pass, that in our *English* Translation the sense of it lies so hidden and concealed, that it is in a manner, (to the unlearned at least,) dead and buried. I therefore follow Mr. *Mead's* Translation.

flation of the Words, to wit, in the 17th  
 of the *Acts*, v. 18. where St. Paul having at  
*Athens* Preached *Jesus and the Resurrection*,  
 the Philosophers thus encountred him [*That*  
*he seemed to them to be a Preacher of* *ζέων δαι-*  
*μόνων* *new Daimons*] i. e. in their sense; de-  
 parted Heroes, to whom they should offer  
 up their Devotions, Prayers, and Praises. And  
 therefore v. 19. desired to know of him,  
 what this new Doctrine of his was, viz. to  
 have a direct Answer to the matter thus char-  
 ged upon him by the Philosophers. To whom  
 St. Paul retorts their Accusation [*Ye Men of*  
*Athens* says he, v. 22. *I see you in all things*  
*δαμονδαιμονες εστε*, *too full of Daimons already*] the  
 plain import and Consequence of the Word  
 is, and therefore you may depend upon it, I  
 Preach no new Dæmons unto you: I don't  
 propose Christ to you as an Object of Divine  
 Worship. But as you do already, v. 23. ig-  
 norantly Worship *the unknown God*, that is  
 the God whom you know not, Him there-  
 fore I declare unto you, viz. v. 24. *The God*  
*that made the World and all things therein, the*  
*Lord of Heaven and Earth*, v. 26. *who hath*  
*made of one Blood all Nations of Men, to dwell*  
*upon the Face of the whole Earth, and who hath*  
*determined the times before appointed, and the*  
*bounds of their habitation*, v. 27. *That they should*  
*seek the Lord, if hap'ly they might feel after him*  
*and find him, tho' he be not far from every one*  
 of

*of us, v. 28. for in him we live and move and have our being.* But doth the Apostle end here? Doth he say nothing of Christ our Saviour? Whether or no he be Man or God, or ought therefore to be Worshipped, which was included in the Question, and the chief intent of it. He doth therefore not end here, but subjoins to what he had said before, which was in effect (that they Worshipped too many Men already,) to that I say he subjoins, in the same Speech and Breath, that Christ was a *Man*, v. 31. And *that that God, whom he had Preached unto them, had appointed a day wherein he would judge the World in Righteousness by that Man (Jesus) whom he had ordained, and that in assurance thereof, he had raised him from the Dead.* Our Apostle in all this Answers the Philosophers in their own way and stile, and gives them a Natural and Philosophical Account of God, appealing even to their own Poets, and Condemns all *Man-worship* as Idolatry, and declares a Judgment to come, and that although our Saviour, by the appointment and Ordination of God, is to be Judge of all the World, yet that he was a *Man*, and *Consequently* not intitled to Divine Worship, by them paid to their Ghost Gods.

Thus he explains his Doctrine of Jesus and the Resurrection; can any thing be clearer and plainer? But suppose after all, that I am mistaken,

ken,

ken, and that this Man, our Lord and Saviour Jesus Christ, be *also* the very God, whom *S. Paul* hath been describing, and be the *very God of Israel*, that said, *Thou shalt have no other Gods but me*, which to be sure can't possibly be collected from what *St. Paul* here says; but suppose it, what Hazzard is run hereby? in Worshipping the God of Israel, I Worship him, if *he be* the very God of Israel; but if *he be not* that very God, then he that worships him as the very God of *Israel* is an Idolater, both according to *St. Paul*, and according to the Bishop and Archbishop before quoted. And so is he (according to the Bishop) if he doth but *think* that he is not God, tho' he be so. But it is very hard to conceive, if Christ were God, that *St. Paul* upon so *close* and home a Question, should distinguish him from God, by and under the Name of Man. And yet he does so; For he says that God will Judge the World by the *Man* whom he hath ordained as is aforecited. But if these Notions are true, then is not great part of the Church of Christ immersed into Idolatry? And hath been so for many Hundred Years. And how is it to be imagined? That God Almighty should suffer it so to be. I Answer that he hath not only suffered it, but foresaw it and foretold it, by the same Apostle *St. Paul*, in his first Epistle to *Timothy* the 4 Chapter and the 1st Verse, thus Englished by Mr. Mead, *Howbeit the Spi-*

rit speaketh expressly, That in the latter times, some shall revolt from the Faith, attending to erroneous Spirits and Doctrines of Demons,

1 Tim. 4. 1.

ἡδυσθησάν τις δαιμονίων.

And I verily fear that the matter before me, is an Instance of the Declension of the Church towards the fulfilling of this Prophecy, which is yet *more abundantly* fulfilled, in all the changes, varieties and divisions possible, in the Church of Rome, from whom we are therefore justly separated and reformed. And I would to God that the Reformation had advanced a little higher, even beyond the Four first General Councils, inasmuch as the Doctrine of the Trinity, as by them Taught, or since Explained, is by *one* of the

\* *Beveridge* Learned Bishops \* of our Church declared *Im-*

† *Gastrell's*

Considerations on the Trinity.

*possible*; by another † *Inconceivable*, p. 27. 33. *Inexplicable*, p. 60. and *Inconsistent* with all Humane Notions, p. 33. and that not to puzzle the Understanding is an *Invincible* prejudice against any Account given of it, p. 32. And yet he argues, p. 52 that a *Principle*, generally Necessary to Salvation, ought to be so plainly Revealed as to be easily understood by ordinary Capacities. And yet says, that if there could be any new way found out of making the Trinity conceivable by Humane Understanding, he thinks we should be under no obligation of Believing that particular Exposition of it, p. 67. and adds, that the *Terms* wherein this Doctrine is set forth, are \* *not Scriptural*, and

\* see his Defence, p. 60. 64.

and that they include in them *more* than the Idea or Notion of God, p. 49. which he admits to be full and compleat without them, p. 48. And if it be not therefore *fully* Assented unto and Believed: *Yet* it is to be hoped that God Almighty *Pardoneth and Absolveth all them that truly Repent, and unfeignedly Believe his Holy Gospel.*

O Lord I Repent, accept I beseech thee my imperfect Repentance. O Lord I Believe, help thou my Unbelief.

I Believe in God the Father Almighty, Maker of Heaven and Earth. And in Jesus Christ his only Son our Lord, who was \* begotten by the Holy Spirit, Born of the Virgin *Mary*, \* Conception est mulieris. suffered under *Pontius Pilate*, was Crucified, Dead and Buried, he descended into Hell, he rose again the third day from the Dead, he ascended into Heaven, and sitteth on the right Hand of God the Father Almighty, from thence he shall come to Judge the Quick and the Dead. I believe in the Holy Spirit, the Holy Catholick Church, the Communion of Saints, the forgiveness of Sins, the Resurrection of the Body, and the Life Everlasting. *Amen.*

*This* is the Catholick Faith.

*This* is what my Godfathers and Godmother promised for me in my Baptism. *This* is all that is required of Persons to be Baptized into the Church of *England*. *This* is the only Confession.

fession of Faith which she requires of her Dying Members.

And *all this I stedfastly believe.*

And I pray God be merciful unto me, and forgive me all my Sins, for the sake and merits of Jesus Christ the Righteous, and through Faith in his Blood; and upon the *Terms* and *Conditions* of the Gospel, even of Faith and Repentance, and Amendment of Life. *Amen* and *Amen.*

## SOLI DEO GLORIA.



## A P P E N D I X.

**T**O do right to the Ashes of that very good Man, Dr. *Beveridge*, the place herein before referred to, is in a Posthumous Book of his *Thoughts*, (in his Younger Years I suppose) Art. 3. where, speaking of the Mystery of the Trinity, he declares that he cannot possibly *conceive* it, *but* that he ever did, and ever shall look upon those apprehensions of God to be most True which seem most Impossible. But to this, I add, that in the Second Part of his Book, Page 42, 43, 44. he de-

declares, " That unless we first know, that  
 " such and such Expressions belong to God,  
 " and what is the true meaning of them, it is  
 " impossible to arrive at the knowledge of  
 " him, which is necessary to our serving him  
 " aright; and that it is impossible to serve him,  
 " unless we first know him. For that our  
 " Wills are always regulated by the ultimate  
 " Dictates of our Understanding, and that  
 " without a right knowledge, there can be no  
 " λογική λατρεία, no reasonable Service." Think  
 on then, O my Soul, and endeavour to know  
 the God thou serveest. Let not your Ignorance  
 be a barr to your Diligence, you may happily  
*feel after him and find him, Acts 17. 27. for so*  
*also he rewardeth them* (even the ignorant, v.  
 23.) *that diligently seek him, Heb. 11. 6. Seek*  
*and you shall find, Mat. 7. 7. But on the contra-*  
*ry, they that don't like to search, or to find*  
*out God by searching; God Almighty gives*  
*them up to an unsearching, unjudicious, repro-*  
*bate mind, Rom. 1. 28. Therefore he that hath*  
*Ears to hear, let him hear, Mat. 11. 15. that is,*  
*Utere tuo Ingenio, make use of the faculties that*  
 God hath blessed you with. And according-  
 ly I do proceed, and say,

§ 1. That I conceive that every thing, that  
 is said in Scripture, or can properly be said,  
 of the Nature or Attributes of God, may be  
 Scientifically demonstrated, *Rom. 1. 19, 20.*  
 And particularly what God Almighty says of  
 him-

himself, *Exod.* 3. 14. and what *St. Paul* says of him to the *Athenians*, *Acts* 17. and also what is said of God and the ὁ λόγος in the five first Verses of *St. John's Gospel*; that *Noble Epitome* of Philosophical Divinity: And that not only may be, but *is*, so demonstrated by the Learned and Ingenious Philosopher and Divine, *Mr. John Norris*, in his *Theory of the Ideal World*, a Book well worth Reading and considering. And I agree with *Bishop Pearson*, P. 117. " That nothing can  
 " be more clearly Penn'd, to give full Satis-  
 " faction touching the Truth thereby taught,  
 " and that these words of *St. John* seem, with  
 " a strange brevity, designed to take off all  
 " Objections, and remove all prejudices touch-  
 " ing that Truth. But he and I differ about  
 the truth thereby laid down, as is hereafter  
 mentioned. And as to the manner of *St. John's*  
 Writing, I also highly approve of the *Bishops*  
 Observation, P. 121. " that the Evangelist ri-  
 " ses strangely by degrees, making the last  
 " word of the former Sentence, the first of  
 " that which follows." This is a very just  
 Observation, and is true from first to last, and  
 yet not well heeded by the *Bishop* himself;  
 for he breaks through it in the very first Verse,  
 which is Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν  
 Θεόν, καὶ Θεὸς ἦν ὁ λόγος, wherein there are three  
 Sentences, and as the first word of the second  
 Sentence is the last of the first, so the first word  
 of

of the third Sentence is the last of the second. But he (following I suppose the *English* Translation) lays it down as a Truth, declared by the Evangelist, without heeding his own Observation, that the  $\delta \lambda \acute{o} \gamma \omicron$ , is God; and so makes and expressly declares, p. 119. God to be an *Attribute* of the  $\delta \lambda \acute{o} \gamma \omicron$ . Whereas the Evangelist declares that God *is* the  $\delta \lambda \acute{o} \gamma \omicron$ , and by Construction that the  $\delta \lambda \acute{o} \gamma \omicron$  is an *Attribute* of God; The Form of Speech supports the Construction, and St. *John's* general Method supports the form in that particular, and so the Words stand in the Original as above quoted: And the difference between us is, he says, that God is an *Attribute* of the  $\delta \lambda \acute{o} \gamma \omicron$ . I say, with St. *John*, that the  $\delta \lambda \acute{o} \gamma \omicron$  is an *Attribute* of God.

And I farther say, as I have learn't from the Bishop himself, " That although the  
 " Divine Attributes, p. 127. be the same with  
 " the Divine Essence; yet are they never in  
 " the Scripture called God; (nor ought to  
 " be so for this reason, as I conceive,) be-  
 " cause when we speak of an Attribute, we  
 " speak explicitly and in part only: But  
 " when we pronounce the Name of God,  
 " we speak implicitly and in full. † This † Considerations on  
 I learn of Dr. *Gastrell*. So then the Words ought not to be read *backwards*, as they are the Trini-  
 in our *English* Bibles, thereby destroying both ty, p. 31.  
 the Form and Sence of the Evangelist. And  
 this

this I take to be a very Ancient Error, and generally imbibed at unawares, without stating, settling, or determining: And was so privily brought into the Church, as that it was hardly ever made a Question, but by surprize, it was rather taken for granted, that the  $\epsilon\lambda\omicron\gamma\theta$  was God (contrary to the express Words of the Text before me) and that being *with* God, it was imagined to be, *alius à Deo*; and having Tabernacled in the Son of Man, who was also, (for the particular reasons aforementioned) called the Son of God: He was, *eâ occasione*, as I imagine, supposed to be *Filius Dei quasi Deus de Deo. Quod non legitur in sacris Scripturis*. And yet, as upon this Foundation, question upon question was put, and Councils called, and they, to comply with what was already privily received, made strange Resolutions and Determinations; which, as I have heard, did not give general Satisfaction, did not quiet the Minds of Men; but have ever since been disputed more or less: And being once out of the way of Truth, they could never since get rightly in again, the former Acceptations and Resolutions leading them still further out of the way, into *Ænigmata's*, Heresies, and Schisms, and even into *Idolatry* itself: Whereof the Church of *Rome* is a lasting Monument, and whereof others are yet partakers in some Measure, if the Texts above-mentioned be  
herein

herein by me rightly quoted and understood, they not being contented with the Denomination of *Christiani* as owning and confessing of Jesus to be the Christ, the Messias, which is *all* that is required of them by the Gospel in Point of Faith; but as others fell *short* even of that Profession, so these far *Surmount* it, and are become *Christicolæ* Worshippers of Christ as God; whereby *if he be not so*, they commit Idolatry, and notwithstanding any other professions of theirs, annul and make void all hopes of Salvation; the same being, *in effect*, a denial of the Lord that bought them, for by embracing him as *the Lord, the God of Israel*, they deny him *as the Lords Christ*, Luke 2. 26. *as the Christ of God*, L. 9. 20. as being ashamed of *him as the Son of Man*, v. 26. All which, I verily think, could never have hap'ned, if the latter part of this first Verse in St. *John's* Gospel had not been read backwards; For had they read it roundly, as they found it, they must have seen and known that God was the  $\epsilon \lambda \omicron \gamma \Theta$ , and that the  $\epsilon \lambda \omicron \gamma \Theta$  was an Attribute of God, and, as such, was with him, and of his Essence in the beginning; and so *neither* Deus, because it was an *Attribute*, nor *alius a Deo*, because it was of the *Essence* of God. And taking this to be *the true sense* of the Words before me, there was indeed, as I think, no Ground or Foundation, whereon to Build those Questions,

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touching which there were so many Disputes and so many Learned Wrangles and Mistakes, for they all *vanish* upon the right reading of the Text, and their Determinations with them. And if there is no Ground for the Questions themselves, a Man ought not to enter into the debate of them. Let them henceforth therefore be as Waste Paper. Let the Scriptures be more narrowly searched, and looked into, and let us read the pure Word of God; why should future Generations be bound to *rack* their Reason, and *strain* their Consciences, and the Scriptures too, to support the unintelligible determinations of former Ages.

I observe also, that in this short and sententious Epitomy, as it can't be supposed, that there is a word too much, or too little in it, and especially, no repetition, without very good cause for it, so neither is there, but yet great part of the first Verse is repeated in the second, for which a good reason ought to be assigned, which is this, as I apprehend; the Evangelist is giving the Learned World an account of the  $\delta \lambda \theta \gamma \Theta$ , whereof they had already some notions, both the Jews and the Gentiles, the Rabbi's and the Philosophers, and the Learned Christians, and which were neither altogether right, nor altogether wrong, so St. *John* having undertaken to set this matter in a true Light; and in order thereunto having laid down two propositions concerning it, that it was

was *in the beginning*, and that it was *apud Deum*, he then to *prevent* mistakes, and by way of digression interposes these words  $\Theta\acute{\epsilon}\varsigma \eta\nu \delta \lambda\acute{o}\gamma\omicron$ , and having by this proposition in some measure interrupted or broke off the immediate thread of the Discourse he was upon, tho' not the general design of it, he doth, as is usual in all like cases, resume and repeat what he had said before, but in a shorter way, as is likewise usual, and he made now one Proposition, of that that was before two. The same, that is, *the same*  $\lambda\acute{o}\gamma\omicron$ , which was the last word of the preceding Sentence, as it stands in the Original, *was in the beginning with God*, and continues on in the same Sentence, *that all things were made by* \* *it, and without it was not anything made*; and there that Sentence ends; and then he begins again with the last word of that Sentence, † *Ὁμογενὲς, what was made was in it Life* (so I think it should be read) *and the Life was the Light of Men, the Light shined in Darkness, and the Darkness Comprehended it not*. How just then was the Bishop's Observation? That the last Word of the former Sentence was still the first of that which followeth. And I apprehend that the Repetition in the second Verse, without the interposition of  $\Theta\acute{\epsilon}\varsigma \eta\nu \delta \lambda\acute{o}\gamma\omicron$ , (which caused the resuming of them) might justly have been deemed a Tautology; and reading the 3d Verse as in our *English* (*and without him was not anything made that was made*) makes it bald and paltrey, and interrupts both the form

\* Beza's  
Translati-  
on, Anno  
1607.

† Nor-  
ris's Ideal  
World.

and sense of the Words, both which are restored by adding the *ὁ γέγονεν* to the succeeding Sentence as above.

§ 2. But tho' these Words of St. *John*, so misunderstood as aforesaid, be as it were the Foundation or Corner Stone of the many mistakes and interpretations built upon them, yet there are other select Sentences, especially in St. *John's* Gospel, which are alledged in support of them: And being taken from the Context, and stript of the Relation they have to the respective matters, which gave occasion to them, seem somewhat to favour their determinations. Such as is, *I and my Father are one*; \*p. 18, 19. which I have already \* considered and cleared, 20. as I think, from any such imputation.

§ 3. Another Text, to be considered upon the same account is, *John* 8. 58. *Before Abraham was, I am.* Now these words *I am*, being elsewhere applied to the Deity, as his Name and Essence, it is therefore fancied, that our Saviour, (they being his words, and spoken of himself) doth thereby declare himself to be God. Which will appear much otherwise, upon consideration of the Context: But I will first quote several places in Scripture, wherein our Saviour uses the same words, *I am*, and where there can be no doubt of the meaning of them, as first, *Mark* 14. 62. where the Question being put to him; *Art thou the Christ the Son of the blessed?* his answer was, *I am.*

So

So also, *Luke 22. v. 70.* Also *John 13. 13.* *Ye call me Master and Lord, and ye say well, ἐγώ γάρ, for I am,* Also the 19th verse of the same Chapter: *Now I tell you before it come, that when it is come to pass, ye may believe ἐν ἐγώ ἐμῷ, that I am;* our *English* is, *that I am he*, meaning, I suppose, the Christ. But that being not expressed in the Text, shews the Expositors Sense, and clears the meaning of the words *I am*; which, in this Text stand as Naked, and without other Words to explain them, as in that now under consideration. And in this same 8th of *St. John, v. 28.* there is also this Expression. *Then Jesus said unto them, when ye have lift up the Son of Man, then shall ye know that I am.* These two last Quotations are an Ellipsis. And the *English* supplies this also as the former, *I am he*; and *Dr. Pearson* in his *Marginal Notes*, chooses to supply them with the Office of Christ. *Εγώ εἰμι ὁ Χριστός, I am Christ*; and I agree with him in it; or, which is all one, they may be supplied from the *English Translation* of the 25th verse. When our Saviour was asked, *Who art thou?* he saith unto them, *even the same that I said unto you from the beginning.* And why may not the Sense be the same here? if the Context will bear it. I will therefore consider the Context, *John 8. 56.* Our Saviour told the Jews, *that their Father Abraham rejoiced to see his day, and he saw it, and was glad;* the Jews, as they perverted every thing that our

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Saviour said, so here they would suppose him to have said, that he had seen *Abraham*; for said they to him, *v. 57. thou art not yet fifty years old, and hast thou seen Abraham?* and then follow the words, *before Abraham was I am*. Well then, shall I now suppose our Saviour to quit his own Proposition to answer the Jews Cavil, or rather, in answering them to adhere to and make out his own Proposition, this without Question. What then is our Saviours Proposition? it is, *that Abraham had seen his day*; how could that be? and how doth our Saviours Answer make it out? why, he saw our Saviours day, as is well expressed in *Clerks Harmony*, *beneficio Dei futura revelantis*, in *Moses* and the *Prophets*, and by Faith in them, as we now see his day in the Writings of the *Evangelists*, and by Faith in them. So he was seen in Prophecy by *Abraham*, before he was Born, and by Us in History, since he was Dead and Buried, and since his Resurrection and Ascension into Heaven. And so our Saviour might well be understood, when he said *before Abraham was Born, I am*. I am, What? why the  $\text{ἐγώ}$ , the Saviour of the World, long before *Abraham* was Born, even of all that were Born since the Fall of *Adam*, in virtue of that Promise of the Seed of the Woman; and so also of his Contemporaries the Jews, and of all future Generations, even *Jesus Christ, the same yesterday, and to day, and for ever*, Heb. 13. 8. in which same or like sense

ſenſe Dr. *Hammond* Expounds the Words laſt quoted.

§ 4. Another Text to be conſidered is the Words of St. *Thomas*, *my Lord and my God*, Jo. 20. 28. which he ſpoke to our Saviour, upon ſight of him after his Reſurrection. Upon which words Dr. *Pearſon* lays very great ſtreſs, ſuppoſing them to be a Confeſſion of St. *Thomas*'s Faith, that Chriſt was God. And concludes his Remarks upon the Words in a Triumphant manner: ' Let him be the Lord of me, and the God of me, who was the Lord and the God of an Apoſtle. ' Which words of St. *Thomas* in his Marginal Notes ſeem to be admitted nevertheless not to import ſo much, without the aid of an Ellipſis [*Thou art*] or of an Antiptoſis, the Nominative Caſe for the Vocative; either of which I do ſuppoſe may bring them to his Senſe.

But he likewise Teaches me, by the ſame Marginal Note, *thus*; " Indeed it hath been  
 " Answered that theſe Words are not to be  
 " referred to Chriſt, but to God the Father.  
 " So *Theodor Mopsueſtenus* in his Commenta-  
 " ry on St. *John*. *Thomas quidem, cum ſic*  
 " *credidiſſet, Dominus meus & Deus meus di-*  
 " *cit, non ipſum Dominum & Deum dicens*  
 " *(non enim Reſurrectionis ſcientia docebat &*  
 " *Deum eſſe eum qui reſurrexit) ſed, quaſi pro*  
 " *miraculo facto, Deum Collaudat.* Which  
 ſeems, to me, to be the beſt Conſtruction of  
 the

the Words of St. *Thomas*, who declared, *v. 25.* when the other Disciples had given him an Account of our Saviours Resurrection, (by saying they had seen him) that he would not Believe it, unless he were sensibly convinced both by seeing and feeling. His Words are *Except I shall see in his Hands the print of the Nails, and put my Finger into to print of the Nails and thrust my Hand into his side, I will not believe.* Hereupon our Saviour appears to him and others, and *v. 27.* says particularly to *Thomas*, *Reach hither thy Finger, and behold my Hands, and reach hither thy Hand and thrust it into my side, and be not faithless but believing.* Believe what? That I am risen from the Dead, whereof you were so diffident before, and which you cannot now choose but believe, having seen me yourself. Hereupon *Thomas*, in great wonder and astonishment, and without doubt with a Thankful and Believing Heart, cryed out, *my God and my Lord*, which did import his Belief and Confession to God, That Jesus was Risen from the Dead, which was the greatest Miracle that ever was, and which, with many others that are not written in the Gospel, were only to Confirm our Faith in Christ, *as* the Messiah of God, not as God, for it is said particularly, *ver. 31.* That *these that are written*, whereof the Resurrection of our Saviour was one, and it was the chief one too, and most convincing, and the last

last mentioned before these words, and with out which all the others had failed of their end) *were written that men might believe, that Jesus is the Christ, the Son of God, and that believing they might have Life through his Name,* ver. 30, 31. Now this being the *Aim* and end of all the Miracles that were ever done by our Saviour, and therefore of the Resurrection in particular, and of *all* the Holy Scriptures, and being immediately subjoined by the Evangelist to his Relation of this matter of *St. Thomas*; I cannot think that any thing was intended, by our Saviours appearance to him, but to convince him of his *Resurrection*, and that he was the *true* Messias, and surely nothing was intended by *St. Thomas*, but to own his Conviction and Belief, of that, which he did not believe upon the Report of the other Apostles, to wit, that Christ was Risen from the Dead. I add our Saviours Reply to *St. Thomas* (as an illustration of what hath been said) *Because thou hast seen thou hast believed,* v. 29. Thou dost now own and confess that I am Risen from the Dead because thou seest me with thine Eyes. *Blessed are they that have not seen and yet have believed.*

§ 5. Another Text to be considered, and which is seemingly more flagrant than any I have yet mentioned, and that is, *Acts 7. 59.* And they stoned *Stephen*, calling upon *God* and saying, *Lord Jesus receive my Spirit.* Now

to the right Understanding of this Text; it must be considered, that there are many Texts in Scripture, particularly, *Acts* 2. 21. wherein it is said, that *whosoever shall call upon the Name of the Lord, shall be saved.* And in all these Texts I am convinced, that by *Lord*, is meant our Lord and Saviour Jesus Christ. And according to our *English* Dialect, to call upon his Name may to us, that are *English* Bred and Born, import to Pray to him; and so I understood it for a long time. But *now* I find that the Original word *ἐπικαλέμενοι*, which is in these Texts rendred, calling upon, is of a passive, and not an active Signification, but signifies the same as having the Name of Christ called upon us, or as naming the Name of Christ, *2 Tim.* 2. 19. or calling Christ Lord, as in *Mat.* 7. 21. *Not every one that saith unto me, Lord, Lord,* that is, that say that Christ is their Lord and Master, whereof our Saviour approves, and says we do well in it, *Jo.* 13. 13. and which very word is used, *Luke* 22. 3. *Judas* was Sirnamed *Iscaiot*, and so also, *Mat.* 10. 3. *Acts* 1. 23. *Acts* 4. 36. which four last named Texts shew the true import of the word to be the same as *Sirnamed*: And that this is the general *Tenor* of it, in the Scripture, is Dr. *Hammond's* Opinion, and he quotes all the Texts above mentioned, and particularly this Text about St. *Stephen*, now under consideration, and that the *Phrase* in Scripture, of whosoever calleth upon the Name of the

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the Lord, is a Periphrasis for a Christian; so that the meaning of, *they stoned Stephen, calling upon the Lord*, may be, that even when they were stoning of him, he owned Jesus to be his Lord, and himself to be a Christian. But doth not the Text say? That he called upon God, and said Lord Jesus? And is not that as much as to say, Jesus is God? In Answer to the latter Question I say, yea, it is, but then in Answer to the former, I say, the Text don't say so, the *English* Translation indeed doth, but the Original doth not, God is *not* in that Text. But yet he says, *Lord Jesus receive my Spirit*, that I own is in the Text; but then I consider the Circumstances of his Case, which was particular from all others, inasmuch as he had an immediate *interview* of our Saviour Sitting at the Right Hand of God, which, until our Case be the same with his, will not, I believe, amount to a standing pattern of daily Prayer, any more than that of the rich Man in the Gospel, *Luke 16. who lift up his Eyes in Hell, and saw Abraham a far off, and prayed earnestly to him, to send a Messenger to his Fathers House, to his Bretheren there, lest they also come into that place of torment.* Which I suppose would not justify our offering up our daily Prayers to *Abraham*, notwithstanding the Charitable import of that Prayer, which a Man would scarce expect to have found among infernal Spirits. I farther add, to my Considerations, that

it was after St. Stephen's courageous owning himself a Christian, and his personal application to Christ, *That he kneeled down and prayed,* v. 60.

§ 6. There are two other Texts, which also, if duly considered, will not bear the weight that is laid upon them, to wit, that of our Saviours last Instructions to his Apostles, being their Commission to Teach and to Baptize. *Mat. 28. 19.* The *English* words in our Translation are these, *Go and Teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.* The proper *English* thus; *Go and Disciple,* or make Disciples of all Nations, Baptizing them *into* the Name of the Father, and the Son, and the Holy Spirit, that is, *into the Doctrine* heretofore delivered by God the Father to *Moses*, and by him to the Children of *Israel*, and now ratified and confirmed, established, perfected and enlarged upon by me your Saviour, the Son of God, the Messenger of the Second Covenant to the *Israelites*, and which you also shall be enabled to Preach, Publish, and Divulge to all the World, both Jews and Gentiles, by the Holy and Gracious Influences, Gifts, and Graces, wherewith you shall be, for that purpose, endued with, and inspired by the Holy Spirit of God. And accordingly, v. 20. *You are to Teach them to observe all things whatsoever I have commanded you.* I that am a Lawgiver like

like unto *Moses*, and have *Authority* from God, v. 18. thus to Authorize and Commission you. And, with Dr. *Gastrell's* good leave, I think it now no greater Absurdity, nor yet a stranger Form of Baptism, to be Baptized into a *Man*, particularly the Son of God *as Man*, than it was heretofore for the Children of *Israel* to be Baptized into *Moses*, who was a Man. For so it is written, *And all our Fathers were Baptized into Moses in the Cloud and in the Sea*, 1 Cor. 10. 1, 2. Or to be Baptized with *John's* Baptism, which I suppose signifies all one, as to be Baptized *into John*, or into the Doctrine of Repentance by him Preached. Or suppose now, that if, as in pursuance of the above-cited Authority, a Man were Baptized *into the Apostles Doctrine*, would you, that Believe one Baptism for the Remission of Sins, think it absolutely necessary for him to be re-baptized? Or would you think the Commission thereby given, well executed *as to the Substance and true meaning of it*? Inasmuch as the Doctrine, taught and promulged by the Apostles, is the *same* with that taught by our Saviour himself, and whereby he confirm'd, perfected, and established the Law given by *Moses* and by God; so as he were so happy afterwards as to continue steadfast in the Apostles Doctrine and Fellowship, *Acts* 2. 42. As the 3000 Souls did, who were Baptized by St. *Peter*, and whereof we have Account in that Chapter, *Acts* 2. that they

they did so continue. And I pray God that I may do so too, without which there is no Baptism, that I know of, will be of any avail, nor do I suppose even that to be available without Baptism, nor would I, notwithstanding this Moote Question, advise any Body to be Baptized in any other Form, than that prescribed by our Saviour, which I could wish were always administred in our Saviours Words, not *In*, but *Into* the Name of the Father, Son, and Holy Spirit. And so I proceed to the other of the two Texts, viz. St. Paul's Blessing, 2 Cor. 13. 14. *The grace of the Lord Jesus Christ, and the Love of God, and the Communion of the Holy Spirit be with you all, Amen.* Which is as much as to say, (and which may well be deemed the full Import and Signification of the words, as suitable and conformable to the Doctrine whereinto we are Baptized,) viz. *The Grace and Favour of God which bringeth Salvation*, Tit. 2. 11. in and by his Son our Lord Jesus Christ, as also the Original Love of God, manifested to us in our Creation and Preservation, as well as in our Redemption, and in his Provisions of a possibility of Salvation for us, even under the first Covenant, and now renewed unto us under the second Covenant, and upon easier terms; as also the immediate Influences, Inspirations, Gifts, and Graces of his Holy Spirit; even such as were formerly bestowed upon the Apostles, and other faithful Disci-

Disciples of Christ, be with you all, *Amen*. This I suppose to be the full import of the words, and that they will bear no other Weight or Construction.

§ 7. There is also a Text, *Rom. 9. 5.* which Dr. *Hammond* declares to be a clear proof of the Divinity of Christ, meaning that Christ is God. The Words are, *Out of whom (the Fathers) as concerning the flesh Christ came, who is over all, God Blessed for ever, Amen;* and this is, I acknowledge, literally interpreted. But methinks the Word, *Amen*, annexed to it, plainly shews it to be a *Doxology*, and by the help of an Ellipsis (which all acknowledge to be very frequent in Scripture) may be readily Englished thus. *God be Blessed for ever, Amen.* Which was a common Form used by the Jews: And this being admitted, the Evidence of the Text Vanishes.

§ 8. That of *Jo. 5. 7.* Dr. *Gastrell* \* says is a disputed Text, and no where else repeated in the same or the like Terms and so not to be insisted on, which yet I don't object against, as thinking that God is one Eternal *Essence, Substance, or Spirit of Wisdom, Power, and Good;* and that these three *Attributes* of God (which contain and include in them all that can be attributed unto God) are therefore a full and comprehensive Idea or Notion of God, who hath accordingly so manifested himself unto us; For his first Manifestation of himself was as God the Father Almighty, Maker of Heaven and Earth :

\* Considerations;  
p. 38.

Earth: His Second Manifestation was of the  $\delta \lambda \omicron \gamma \Theta$ , Reason or Wisdom, which Tabernacled among us. And, his third Attribute being *Bonum*, which is naturally *sui Communitivum*, he, thirdly so manifested himself and communicated his Holy Spirit, even his Gifts and Graces, and other Inspirations and Emanations of his Goodness, to the Sons of Men. And Mr. Mead says expressly, p. 92. that these three, *Wisdom, Power and Goodness are comprehensive of all the Attributes of God*, and that all Acts of Religion turn upon them. That our Faith in him is an acknowledgment of his Wisdom and Justice. Our Praises and Thanksgivings, of his Goodness and Mercy; and our Prayers, of his Power, Dominion; and Sovereignty: And these three are one, according to the Text in Hand: *One God, one Essence, one Substance, one Spirit*, Jo. 4. 24. And if this were received, as a due explanation of the Trinity, it doth not exceed our Natural Notion of God, but is consistent with Humane Notions. And a Man may be hereby enabled, without offering violence to Reason, to say *with boldness*, that he Worships One God, an Unity in Trinity, and a Trinity in Unity. And in this Sense it may be Scientifically demonstrated, and is agreeable both to Reason and Scripture.

§ 9. There are also Three or Four other Texts, which may receive a plain and easy explanation, if I might but be allowed this Ground



† *Reason* puzzling (and which Texts, thus enlightened,  
*and Religi-* reflect back a bright and clear Evidence, of the  
*on, p. 258.* Truth of that Doctrine, which so enlightened  
 The Au- them) but also in great measure Justifies the  
 thor ha- Providence, and Goodness, and Love of God,  
 ving decla- red how apt  
 red how apt and obno- in sending us even into such a miserable Sin-  
 xious Man ful World as we *now* Live in, in order to the  
 is to irre- Recovery of our *former* Blessed and Angelick  
 gular Love, State; and also gives a good Account of *Ori-*  
 Adds. But *ginal Sin*, and of our *proneness to Sin*; and that  
 that, which most of all we are answerable for it our selves, and cannot  
 aggravates the badness charge either God or *Adam* in respect thereof:  
 of his con- But only Lament our selves for it, every Man  
 dition, is being as Mr. *Norris* expresses it, his own *Adam*. †  
 that 'tis all owing to himself,

And  
 and that he himself is the sole Author of this his proneness to irregular  
 Love. 'Tis a point Universally received, That the present State of  
 Man is not that State wherein God first made him, but a State of *de-*  
*generacy and depravation*; And indeed, 'tis no way congruous to sup-  
 pose, that God could with the Honour of his Attributes, send such a  
 piece of Work immediately out of his Hands, as *Man* is now. And if  
 God could not make Man *at first* in such a State as he is now in, then  
 neither could he *subject* him to it without Sin. For if he could subject him  
 to it without Sin, then he might as well have made him so *at first*; but it  
 is supposed that he could not make him so at first, and therefore neither  
 could he subject him to this condition without Sin; And if not without  
 Sin, then not without Sin *really and truly* committed by him. For, to sub-  
 ject him to this condition for the sake of Sin *arbitrarily* imputed only, is  
 the same as to do it without any Sin at all. 'Tis necessary therefore to pre-  
 suppose some real Sin or other in Man, as the Cause of this his *depravation*  
 and great proneness to irregular Love. But now whether every Man Sin-  
 ned in his own Person for himself, and so was his *own Adam*, according  
 to the Hypothesis of the Pre-existentials; or whether one Common Per-  
 son Sinned for all the rest, as 'tis more vulgarly held, I shall not here take  
 upon me to determine. 'Tis sufficient (*viz.* to his then present purpose) to  
 say, in general, that 'tis necessary to presuppose some Sin or other in Man,  
 truly and properly speaking, as the cause of this his *depraved and misera-*  
*ble* Condition. And they that can intelligibly make out *Original Sin*, as  
 'tis usually termed, to be such, may make use of that Hypothesis. But  
 if that be not intelligible, then we must of necessity come to *pre-existence*.

And this also manifests how our Saviour is like unto us in all things, Sin also excepted; not only actual Sin in this Life, but even what we call Original Sin. Which no Man I presume will pretend that he was in any manner Tainted with: Which yet, if it had cleaved to us, *merely* as the Sons of *Adam*, he must by Nature and Birth have been partaker of as well as others. But he was an *unsinning Angel*, a *glorified Angel*, who, as the Text tells us, *came forth from the Father, and came into the World, and again was to leave the World and go to the Father*, Jo. 16. 28. At which words of his, his Disciples said unto him, *Lord now speakest thou plainly and speakest no Proverb*. How came they so readily to apprehend and understand this *then* that is *now* thought so difficult? Because they believed the Pre-existence of Souls. They readily believed hereby, that our Saviour was an *Angel* sent from God, even *the Angel of the Covenant*, and that he was *locally* removed from Heaven, as the words import, and came forth from God, and was come into the World; and that his purposes were to *leave* the World, and to go again to Heaven, to his God and Father there, with expectation then and there, *to be glorified with God, with the Glory which he had with him before the World was*, according to his Prayer, Jo. 17. 5. *Of which Glory he had emptied or divested himself*, Ph. 2. 7. *and became a Man,*

*like unto us in all things, Sin only excepted; he not being degraded for Sin (and so bringing no Original Sin into the World with him, as all other Men may be supposed to be and to have done) but by a voluntary degradation of himself, according to the known Will and Commandment of God; And this his degradation was not to take hold of — But here the English Translation interrupts me, for that says, he took not on him the nature of Angels, which Words seem to thwart and contradict what I am saying. But the Original is otherwise, and, to do right to the Translators, so is the Margin of the Bible: And accordingly I was about to say that this degradation of himself was not to take hold of Angels, that is not to rescue from Eternal Damnation Angels, that is, meer Angels, such as were directly and irreversibly doomed and reserved by the Almighty to Eternal Punishment, but to take hold of, or rescue from Eternal Damnation only such, as were made Men (and particularly the Israelites who were of the Seed of Abraham) who had thereby another turn or possibility of Salvation, according to the purpose and grace of God which was given, N. B. unto us in Christ Jesus before the world began. These are the Words of St. Paul in his Second Epistle to Timothy, Chap. i. v. 9. And also in his Epistle to Titus, Chap. i. v. 2. he mentions the hope of Eternal Life, which*

*God,*

God, that cannot lye, promised before the world began. Now if this be true, and I think no body can deny it, for as God cannot lye, so neither doth the Apostle; Then this Hope, this Grace and Favour of God, this Promise was made and given to *us Men in our state of Pre-existence before the World began.* And our Blessed Saviour, thus coming down from Heaven upon this Errand, and to fulfil this Promise, thus made to us before the World was made, and other Promises thereof, since made to our Forefathers, and *being found in fashion as a Man, Phil. 2. 8. and in the form of a Servant* (of Sin, I suppose, as Synonymous with *being in the likeness of sinful flesh, Rom. 8. 3.*) he also further *humbled himself, and v. 8. became Obedient unto Death, even the Death of the Cross, and all this for us Men and for our Salvation.* And here I would be informed, whether or no it be possible for God to divest himself of his Glory, to humble, abase, or exalt himself, or to be Tempted. Or think you that God ever had his fellow, or in propriety of Speech, hath or ever had or can have an *Equal*, or any like him. Don't be surprized at the Question, for it is *the same*, that was long since asked by the Prophet *Isaiah* in his argument against Idolatry, *Ch. 46. v. 5.* and is also answered by himself in the Negative, *v. 9.* And being so well backed  
in

in this Question, it will I believe support me in asking another. *Can Gods Equal*, if any were, *be exalted above his fellows?* But Christ our Saviour was divested of the Glory which he had with God before the World was made, and was humbled and exalted, he was also Tempted and in hopes and expectation of future Joys (Passions whereof God is not capable) resisted the Devil, endured the Cross, despising the shame and as a *Reward* of his Righteousness, and of his Love of it, and of his hatred of Iniquity is now *highly exalted*, and is set down at the right Hand of God and *anointed with the Oil of gladness above his fellows*, Heb. 1. 9. above all other Angels.

And now let us Sing, *Gloria in excelsis Deo*. For so Sang the Angels at the Birth of our Saviour. Why? What was that to them? How did it concern or affect them? They rejoyced it seems at the *possibility* of Salvation, thereby to be wrought for Mankind, and conceived yet greater hopes of their being restored to Heaven again, and to be rejoined to their Heavenly Company and Choir of Blessed Angels. And so they also Sang at the Foundation of the Earth, Job 38. 7. and for the same reason too. And even yet, in conformity to this, *there is Joy in Heaven over every single Sinner that repenteth here on Earth*, L. 15. 7.

GLORIA,

GLORIA, DEO, IN EXCELSIS.

*Glory be to the Lord God Almighty, the only* Gen. 17. 1.  
*Wise God our Saviour through Jesus Christ our* Rom. ult.  
*Lord,* Jude ult.

*The only good God,*

K. M. S.

*The one Eternal Spirit of Wisdom, Power and* Mat. 19.  
*Good.* 17.

*The Unity in Trinity and Trinity in Unity* Jo. 4. 24.  
*which I adore.* 1 Jo. 5. 7.

*As it was in the beginning, is now, and ever*  
*shall be, world without end. For in the begin-*  
*ning God created the Heavens and the Earth;*  
*by Power, according to Wisdom, prompted by*  
*Good. Or in Scripture phrase, The Holy Spi-* Gen. 1. 2, 3.  
*rit of God moved.*

God said let there be

And there was.

*Glory be to him that is.*

Exod 3. 14

*The one Eternal Universal Essence, in whom* 1 Cor. 8. 4.  
*I live and move, and am, and whereof all are* Acts 15. 28  
*partakers.*

*Glory be to God. Amen.*

GLORIA IN EXCELSIS DEO.



## POSTSCRIPT.

SINCE the finishing this Treatise, I have seen a Sermon of Dr. *Mangey's*, intituled, *Plain Notions*, &c. I read it over with great Hopes and desire of being set right in my Notions on the Subject matter hereof, and I think so I am, but contrary to my Expectations I am rather Confirmed than Confuted for I find by him, that the three former Evangelists say less of the Doctrine of our Lords Divinity than St. *John*, p. 11. who according to Archbishop *Tillotson*, doth intirely and throughout his whole Gospel declare our Saviour to be a Man. This Sermon likewise Teaches, that our Saviour constantly called himself, by no *other* Name than, *the Son of Man*, p. 10. That the *Jews* were *Strangers* to this Doctrine of our Lords Divinity, p. 9. And that *all our Saviours Disciples were so too*, including the Apostles, except *Peter*, p. 10. but no reason or Text assigned

assigned for that Exception. And the Doctor doth *almost* say that our Saviour did *never* declare or say that he was God, p. 10, 11, 20. And if he had declared it I think the Doctor would certainly have produced the Text, and not have argued, that he did *implicitly* say so and so, p. 19. and that by his *Actions* he shewed his *Intentions* that we should *Believe* so, p. 20. tho' he did not expressly say so. But there are it seems some doubtful terms and expressions, p. 21. for if it had been at first expressly discovered, the Doctor says it would have been hazardous and have given too much *encouragement* to Polytheism and Idolatry, p. 9, 10. So our Saviour being cautious himself in this matter, p. 11. left it it seems for his Disciples to do for him after his Resurrection, p. 10. But did he give them any Commission for it? I see none. The Commission that I see is, *Mat. 28. 20.* given even after his Resurrection, and as their last and Comprehensive Instructions: *That they were to Teach all Nations, to observe all things whatsoever he had commanded.* And thus it appears that our Saviour did not *arrogate* to himself the Name and Worship of the Deity, p. 21. Nor do I imagine that the Apostles went beyond their Instructions; But if any Terms and Expressions, be in themselves doubtful, or hard to be

understood, they must and ought to be expounded by and according to those that are *plain* and *easy*, and not in Danger of being misconstrued. Or we must be contented *not* to understand them, rather than subvert the whole Tenor of the Gospel delivered by our Saviour, *Repent ye says he and believe the Gospel*, Mark 1. 15. These Words, Mr. Mead calls, The brief of our Saviours Sermons, and the Summ and Substance of all Christian DIVINITY, *viz.* Repentance towards God, and Faith towards our Lord Jesus Christ, *Acts* 20. 21. The one importing our return to God, the other, the way and means of our return. And according to this, *You believe in God says our Saviour* (in another Place,) *believe also in me*, i. e. You believe in the Word of God delivered down to you by *Moses* and the Prophets, believe also my Gospel; for I come not to destroy *Moses* and the Prophets, for they *bear Witness of me*, *Acts* 3. 24. And if you believe God and them, you must believe me also. For the Word Faith in the New Testament, from one end of it to the other, imports *only* the Believing in Christ, that he was and is the *Messiah*, the *Angel of the Covenant*. So that by these Words our Saviour is far from expressly demanding our Worship, *p. 19.* Although he did permit (I leave out the Word,

Word, *Connive at*, for shame) the *H* *m* *a* *g* *e*  
*and Respect* of his Disciples; two soft Words  
 but work'd up at the end of this same,  
 Page 19. into Divine Worship; for such  
 surely he intends by the Quotation of a  
 Text, as it should seem to be, being Printed  
 in Text Letters; but no Chapter or Verse  
 named, and there the Word, *Worship*, is  
 Four times repeated; but I find no such  
 Text. And it he means, *Jo. 5. 23.* The  
 Words there are, Honour *not* *Worship* and  
 may refer to the Day of Judgment if it  
 hath relation to the Verse immediately pre-  
 ceding. And the Original Word for Ho-  
 nour there, is the same that is used in o-  
 ther places in Scripture, where we are  
 commanded to *Honour all Men*, 1 Pet. 2.  
 17. to *Honour your Father and Mother*, Exod.  
 20. 12. to *Honour the King*, &c. So this  
 proves nothing. But after all, the Worship  
 paid to our Saviour upon Earth was all  
*Civil* Worship and *not* Divine. Which the  
 Doctor himself hath proved, at unawares,  
 by admitting that the Jews in general, and  
 the Disciples in particular, did *not take our*  
*Saviour for a Divine Person*, p. 10. So  
 they could not intend *Divine* Worship with-  
 out *intending* Idolatry. I admit that our  
 Saviour Taught as one having Authority,  
 and that he calls the Gospel, my Doctrines,  
 my Words, my Sayings. And the Doctor

says, that this is a certain proof that Christ was God, *p. 14, 15.* But I think not so certain a proof; For as I remember St. Paul also expressly calls it my Gospel, *Rom. 2. 16. Rom. 16. 25.* and our Gospel, *2 Cor. 4. 5. 1 Thes. 1. 5.* and nothing so frequent as for Divines to say St. *Johns* Gospel and St. *Matthews* Gospel, &c. But he says the Apostles call their Preaching the Doctrine of Christ; And is it not also called the Doctrine of the Apostles? *Acts 2. 42.* So then these appellations are actually applied even by Holy Writ to those that are *not* God. Which the Doctor says could not be applied to any other than God. And even the Law of God, delivered by *Moses*, is called the Law of *Moses*; but was never supposed to be a certain proof that *Moses* was God; Yet *Moses* was a Lawgiver, and so was our Saviour, like unto *Moses*. As to the Argument, *p. 14.* grounded upon an high Commission, supposed to be in our Saviour, to set aside the Precepts of the Ceremonial Law, and upon a Supposition that he did accordingly set them aside. This Argument must certainly fail: For in fact, our Saviour did not set aside any part of the Law. *He came to fulfil the Law not to destroy it. The Law was a Schoolmaster to bring us, the Jews, unto Christ; and now that Christ is come, we, the Jews, are indeed*

no longer under that Schoolmaster, Gal. 3. 24, 25. Neither are we reprovab<sup>le</sup> in respect of an Holy day, or of the New Moons or Sabbath<sup>s</sup>, Col. 2. 17. and why not? Because they were only the Shadows of things to come, which things are now come, for the body is of Christ, v. 18. So even the Ceremonials of the Law were never actually or formally abrogated or set aside, nor was there any Commission or Authority given, or requisite for that purpose, nor any Act in pursuance of any such Authority. So that Argument is also become null and void. But I agree with the Doctor in one thing, for I perceive that he is of Opinion with Bishop Pearson and others, that he that don't believe that Christ is the very God of Israel, who said, *Thou shalt have no other Gods but me*, and yet prays to him and worships him as God, is certainly guilty of Idolatry, and I believe so too. And a Conscientious Man ought to act consistently with his own Opinion.

And I have therefore made a distinction between *Christiani* and *Christicola*, in Justification also of my own practice of rising off my Knees, as occasion serves, which yet I do with great modesty and silence, seeking not to disturb or offend the Congregation; at the same time, nevertheless, Sanctifying the Lord God in my Heart and Praying to him, in the Name, and for the  
Sake

Sake of our Lord Jesus Christ, for those *same* Blessings for which the Congregation are offering up their Prayers to Christ; which yet are promised to those *only* who shall ask them of God the Father in the Name of Christ, even by the Text insisted on by the Doctor, p. 15. *Jo.* 14. 13, 14. and by three or four other Texts, *Jo.* 15. 16. *Jo.* 16. 23, 24, 26. And which is duly owned and acknowledged by our Church in her last Prayer after the Communion Service, whereby she doth in a Summary way, "beseech Almighty God, "who hath promised to hear the petitions of them that ask in his Sons name, "mercifully to incline his Ears to their "Prayers and Supplications faithfully asked according to his Will;" according to his revealed Will therein above recited. And as to that other Summary Prayer Intituled *St. Chrysostome*, I humbly apprehend that the Text there referred to, *Mat.* 18. 20. is not well recited nor rightly applied, being Taught by Mr. *Law*, in his Reply to the Bishop of *Bangor*, that therein is described a Solemn Assembly sitting in Judgment upon Offenders, his words are, p. 115. Here is the description of that Church before whom the Offender was to be brought, and whose Authority Christ promised to support, and which Mr. *Law* there

there distinguishes from the Church considered as a greater number of Christians, however met together upon other occasions. And which is very visible upon comparing of *Mat. 18.* from Verse the 15, to Verse the 20, inclusive, with the five first Verses of the 5th Chapter of *St. Paul's* first Epistle to the *Corinthians*. And the meaning of those other words of our Saviour at the close of *St. Matthews* Gospel, quoted by the Doctor, p. 17. *And I am with you always even unto the end of the world*; may much rather be, as they are commonly understood, That this Authority should always rest upon the Apostles, and their Successors for ever, *than* as a Declaration of Omnipresence as his own Attribute, having never called himself by any other Name than *the Son of Man*. And in like manner *St. Paul* also, tho' absent, *was present in Spirit and Judgment with the power of Christ at the Corinthians solemn meeting*, 1 Cor. 5. 3, 4.

Now as I writ this Account of my Faith for the Satisfaction of my own Conscience, so I publish it for the good of my self and others: For the good of my self, that if I be in the wrong, I may be set right, which I can never hope for unless I do publish it. For the good of others, that if I be in the right, they may be so too; it being written,

ten, when thou art converted strengthen the Brethren, L. 22. 32. For it may please God to Ordain strength out of the Mouths of Babes and Sucklings, Psal. 8. 2. out of the Mouth of the unlearned, for so I am, I freely own it. But even the unlearned must be saved by their own Faith, which yet must be the Faith of our Lord Jesus Christ, Acts. 4. 12. The Faith once delivered to the Saints, Jude 3. and that without any Mixture of Faith whereof there is no Gospel.

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## F I N I S.

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SOME Erratas have happened by the Authors being out of Town, which the Judicious Reader is desired to Correct as follows, Page 15. Line 16. for ἐρχόμεν<sup>o</sup> read ἐρχόμενοι<sup>o</sup>. P. 26. L. 5. for ἐρωτήσω. r. ἐρωτήσω. P. 28. L. ult. for τὸν ἀληθινὸν Θεὸν r. τὸν ἀληθινὸν Θεόν. P. 37. L. 25. for Θεός r. Θεοί. P. 42. L. 4. r. διδασκαλίας. P. 53. L. 5. for ἐγώ r. ἐγώ.

